

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

PROTESTANTS IN FRANCE.

The population of the Protestants may be estimated at one million and a half; and six thousand members are allowed to form a Consistorial Church. In 1820, there were sixteen Provincial Synods of Calvinists, or that body of the Reformed who follow the Geneva Confession; and seven Consistories of Lutherans, or such as adhere to the Augsburg Confession, under the superintendence of the three Inspections of Strasburg, Mayence, and Cologne.

At Lyons, the zeal and fidelity of a young pastor, named Pache, ought to be particularized. He is a very eloquent advocate of the Bible Society; and by the spread of the Scriptures, aided by his faithful exhortations, from five to six hundred individuals have been converted to a purer faith, and they assemble in the evening in small groups to read the word of God, with much edification. In the southern departments, where the reformed have ever been the most numerous, persecution has given place to more liberal feeling. On the 14th of May, 1820, a chapel which had been demolished at the revocation of the edict of Nantes, at Negrepelisse, near Montauban, was raised from its ruins in presence of the civil authorities, which was happily the earnest of many others, where the Lord Jehovah has since been pleased to plant his name.

The Lutherans principally abound in the departments bordering on the Rhine. In the Haut Rhin, the reformed are numerous, and reckon in their number many merchants and landholders. Thirty thousand hands are employed in linen and woolen manufacture, and in tanneries. In Melhausen, Strasburg, and Richwiller, are from twenty to thirty ministers, among whom the good professor Krafft of Strasburg, is a distinguished ornament of his profession.

Public opinion is so decidedly in favor of the provisions of the Charter, solemnly recognized by the reigning dynasty, that it is hoped no representations of the Ultras will be effectual to procure their abridgment or violation, with regard to liberty of divine worship. Several Swiss ministers, exiled from the Canton de Vaud by a persecution which would have disgraced Romanists themselves, have fled to Paris and a few other places, and have assembled in their own dwellings small congregations. By law, less than twenty persons may be collected under the same roof for religious worship; but if a minister obtain leave to open a chapel for any particular profession, the number is of course unlimited. Mr. Francis Olivier has a service in Paris for the Swiss, which is attended also by French and English; and M. Mejanet has

opened a Baptist Meeting, where he is a dispenser of the divine word, not only to those of his own country, but to several converted French Romanists. Some months ago the Swiss exiled ministers held an ordination, and solemnly set apart for the work of the ministry four young men, who had been educated under Mr. Henry Olivier, and whom they despatched to different parts of the kingdom. Their discipline is independent, and their doctrine moderately Calvinistic.

There are at present several British clergymen who are preaching the doctrines of the reformation; and if peace continue, their number will probably increase. In Paris, the church of the Oratoire is given up to the English on Sundays at 2 o'clock; at which time an Anglo-American service is also held in the Sunday School room, by the Rev. Mark Wilks. In the morning of Sunday, prayers are read and a sermon preached by the Chaplain of the Embassy at the hotel of the Ambassador; besides which there is always double duty performed at another chapel belonging to the Ambassador in the hotel of the Rev. Lewis Way, a clergyman well known for his exertions in the cause of our common Christianity. —*Lond. Chris. Guardian.*

MR. WOLF.

Mr. Wolf, the celebrated Missionary among the Jews, of whom we have frequently had occasion to speak, is now in Ireland. With his accustomed zeal for the honor of God, and for the salvation of souls, he is engaged in endeavors to convince the Catholics of their errors, and to make them the enlightened subjects of Protestant Christianity. Desirous of an interview with the Rev. Dr. Doyle, a Catholic Bishop in Dublin, he addressed him the following note:—

Dublin, Sept. 21, 1826.

MOST REVEREND FATHER,—Having heard of your learning, acuteness of mind, and zeal for your church, I wish to have with you private communications for several weeks, in your own house, and enjoy your company. In case that you grant to me this petition, I am ready to give up my other engagements, after the Liverpool meeting, and spend with you several months in your house. I beg you to write to me an answer immediately. I need not tell you that I am a missionary for the conversion of the Jews, and belong to the protestant church, or to the church of Christ at large, and hold communion with Christians of every denomination.

I have the honor to be with due reverence and respect, owing to your high character and situa-

tion, most Rev. Father, your humble and obedient servant,
JOSEPH WOLF,
Missionary for Palestine and Persia.

On the succeeding day the subjoined answer was returned.

Dr. Doyle was favored this morning with Mr. Wolf's note of yesterday, and having been made acquainted with the causes on account of which the Cardinal Prefect had Mr. Wolf removed from the College *de propaganda fide*, Doctor Doyle could not accede to Mr. Wolf's request of residing in (Doctor Doyle's) house for some months.

Doctor Doyle, when at home, as he expects to be in the middle of next month, receives every person who may wish to see him, but he cannot receive Mr. Wolf as a person in communion with the catholic church, still less as a missionary. Should he have to receive Mr. Wolf, he hopes to see him as one "wearied in walking in ways of difficulty," and anxious to find repose in the sobriety of true religion.

Dublin, Sept. 22, 1826.

There is something particularly striking and attractive in the character and movements of Mr. Wolf. He possesses, apparently, more of the true apostolic spirit than any other man living. Without consulting flesh and blood, he urges his way fearlessly onward in the pursuit of his object. Undaunted by opposition, he meets unmoved the threats of princes and the frowns of prelates, and by a dignified course of unbending zeal and pious action secures even the respect of his bitterest foes. They do homage to his sincerity, and in the presence of so much goodness, find it impossible to be captious.—*Col. Star.*

THE EMPEROR OF BURMAH.—The English East India Company has at different periods sent several missions to the king of Ava. The first of these was in the year 1695, when Mr. N. Higginson was governor of Madras. The letter borne by the ambassador on this occasion, was addressed as follows: "To his imperial Majesty, who blesteth the noble city of Ava with his presence, emperor of emperors, and excelling the kings of the east and the west, in glory and honor, the clear firmament of virtue, the fountain of justice, the perfection of wisdom, the lord of charity, and protector of the distressed; the first mover in the sphere of greatness, president in council, victorious in war, who feareth none, and is feared by all: centre of the treasures of the earth and of the sea, lord proprietor of gold and silver, rubies, amber and all precious jewels, favored by heaven and honored by men, whose brightness shines through the world as the light of the sun, and whose great name will be preserved in perpetual memory." The letter explained the objects of the mission, which was to obtain permission for English factors to reside in Burmah, and was accompanied by a present, which when presented was carried by a hundred and sixty coolies in bamboo baskets.—The ambassador was graciously received, being required to make the nine prostrations. The answer to the Governor's letter, written in behalf of the emperor by one of his officers, began in the following style: "In the east where the sun rises, and in the oriental part of it, which is called Chabuda, the lord of water and earth and emperor of emperors, against whose imperial majesty, if any

shall be so foolish as to imagine any thing, it shall be happy for them to die, and be consumed; the lord of great charity, and help of all nations, the great lord, esteemed for happiness, the lord of all relics, of elephants and horses and all good blessings, the lord of high built palaces of gold, the great and most powerful emperor in this life, the soles of whose feet are gilt, and feet upon the heads of all people; we his great governor, and resident here called Moa Ascena Tibodio, do make known to the governor Nat. Higginson," &c. The next embassy was in 1757.—*Bost. Dai. Adv.*

SAVING INTEREST IN CHRIST.

From Guthrie's "Christian's Great Interest."

Ques. What is the great business a man hath to do in the world?

Ans. To make sure a saving interest in Christ Jesus, and to walk suitable thereto.

Q. Have not all the members of the visible church a saving interest in Christ?

A. No verily; yea, but a very few of them have it.

Q. How shall I know if I have a saving interest in him?

A. Ordinarily the Lord prepareth his own way in the soul by a work of humiliation, and discovereth a man's sin and misery to him, and exerciseth him so therewith, that he longs for the physician Christ Jesus.

Q. How shall I know if I have got a competent discovery of my sin and misery?

A. A competent sight of it, makes a man take salvation to heart above any thing in this world: it maketh him disclaim all relief in himself, even in his best things: it maketh Christ, who is the Redeemer, very precious to the soul: it makes a man stand in awe to sin afterwards, and makes him content to be saved upon any terms God pleases.

Q. By what other ways may I discern a saving interest in him?

A. By the going out of my heart seriously and affectionately towards him, as he is held out in the Gospel; and this is faith or believing.

Q. How shall I know if my heart goes out after him aright, and that my faith is true saving faith?

A. Where the heart goes out aright after him in true and saving faith, the soul is pleased with Christ alone above all things, and is pleased with him in all his three offices, to rule and instruct as well as to save; and is content to cleave unto him whatever inconveniences may follow.

Q. What other mark of a saving interest in Christ can you give me?

A. He that is in Christ savingly is a new creature; he is graciously changed and renewed, in some measure, in the whole man, and in all his ways pointing towards all the known commands of God.

Q. What if I find sin now and then prevailing over me?

A. Although every sin deserves everlasting vengeance, yet if you be afflicted for your failings, confess them with shame of face unto God, resolving to strive against them honestly henceforth, and flee unto Christ for pardon, you shall obtain mercy, and your interest stands sure.

Q. What shall a man do who cannot lay claim

to Christ Jesus, or any of those marks spoken of?

A. Let him not take rest until he makes sure to himself a saving interest in Christ.

Q. In what way can a man make sure an interest in Christ, who never had a saving interest in him hitherto?

A. He must take his sins to heart, and his great hazard thereby, and he must take to heart God's offer of pardon and peace through Christ Jesus, and heartily close with God's offer, by betaking himself unto Christ the blessed refuge.

Q. What if my sins be singularly heinous, and great beyond common?

A. Whatever thy sins be, if thou wilt close with Christ Jesus by faith, thou shalt never enter into condemnation.

Q. Is faith in Christ only required of men?

A. Faith is the only condition upon which God doth offer peace and pardon unto men; but be assured, faith, if it be true and saving, will not be alone in the soul, but will be attended with true repentance and a thankful study of conformity to God's image.

Q. How shall I be sure that my heart doth accept of God's offer, & doth close with Christ Jesus?

A. Go make a covenant expressly, and by word speak the thing unto God.

Q. What way shall I do that?

A. Set apart some portion of time, and having considered your own lost estate, and the remedy offered by Christ Jesus, work up your heart to be pleased with, and close with that offer; and say unto God expressly, that you do accept of that offer, and of him to be your God in Christ; and do give up yourself to him to be saved in his way, without reservation or exception in any case; and that you henceforth will wait for salvation in the way he hath appointed.

Q. What if I break with God afterwards?

A. You must resolve in his strength not to break, and watch over your own way, and put your heart in his hand to keep it: and if you break you must confess it unto God, and judge yourself for it, and flee to the Advocate for pardon, and resolve to do no more so: and this you must do as often as you fail.

Q. How shall I come to full assurance of my interest in Christ, so that it may be above controversy?

A. Learn to lay your weight upon the blood of Christ, and study purity and holiness in all manner of conversation; and pray for the witness of God's Spirit to join with the blood and the water; and his testimony added to these will establish you in the faith of an interest in Christ.

Q. What is the consequence of such closing with God in Christ by heart and mouth?

A. Union and communion with God, all good here, and his blessed fellowship in heaven for ever afterwards.

Q. What if I slight all these things, and do not lay them to heart to put them in practice?

A. The Lord cometh with his angels, in flaming fire, to render vengeance to them who obey not this Gospel; and thy judgment shall be greater than the judgment of Sodom and Gomorrah.

REASONS AGAINST DESPAIR.

As I pursue my journey through life, what strange things happen to me and what storms assail my faith! That the wicked hold me in con-

tempt, and seek out their times for vexing me, I do not wonder at. I was always led to expect it would be so; and the rubs and trials of life are good for my soul, though flesh and blood would fain escape them. But what sorrows fall on me from my fellow-disciples! What varied scenes of misery does the church of Christ present to me! At one time, her professed members in a body get to strife and contest, as if the hand had a cause of quarrel with the foot, and one member could do without its fellow! And when passion rises, farewell the grand cause which all ought to have at heart, the good of the Redeemer's kingdom. Farewell the happy and the blessed union of all for the spread of Christ's gospel! At another time, I find myself deceived even where I thought my good opinion the best founded; and I can enter into the Apostle's feelings when he had to mourn, that "all they of Asia were turned away from him." And then I think that truth has perished from the earth; and in a gloomy moment despair works its way, and threatens to wrap me up in its wretched influence.

But the worst has to come. Who knoweth the plague of this evil heart of mine! Its condition fills me with fear. Here is my despair. If my conversion is true, why after so long a period, have I made such poor advances in inward holiness? Why are my views of heaven, to a lively hope of which believers are said to be begotten again, so dim and so seldom? Why is the love of Christ so little of an all-controlling principle? Why is prayer restrained, and the Bible not more valued and searched? Some would add, why not more anxious labor for the good of others? But this I ask not, because it is no wonder that the outward man be feeble and helpless, if the inner man sickens and pines under the wearing consequences of its own fearfulness. David was obliged to keep silence even from good words.

What then shall my wounded spirit do? Shall I conclude that all the days since I first thought myself enlightened are a dream—a delusion? Shall I abandon the little glimmering of light, which seems to point out a way which may at last bring me to that heaven, which I have beyond doubt seen to be so desirable? Shall I join in the common outcry that the godly are all hypocrites? and as it respects myself, sit down in sullen despair, mourning over the wreck of my hopes, and wishing to forget all memory of my blasted prospects?

Now let me stop in my weary journey through this vale of misery, and bring my conduct to a decision. Do I well to despair? Shall I retrace my steps, or press forward, like the Israelites, "faint yet pursuing?" I have pondered duly over the matter, and I have come to a point; and I here record my "reasons against despair." Perhaps they may catch the eye of some fellow-pilgrim, whose heart is big with sorrows like my own; and perhaps they may give some life to his dying principles, and help him onwards to the skies.

As it respects what I see around me, why should my faith be shaken? Must it not needs be that offences come? Have not unworthy professors of the Gospel crept into the church even under the watchful eye of inspired Apostles, and of our Lord himself? Was there not a Judas; an Ananias and Sapphira; an Hymenes and Philetus? And have not many, who seemed to be under

grace, woefully fallen, and yet risen again and walked humbly and uprightly with their God for the rest of their days? Unbelief therefore may as well attack the truth of the Bible, as upset my principles, because of the scandals and offences which the Church of Christ presents to me.

But to come nearer home. What can be set against my sins, negligences and ignorances, which so fill me with dismay? What can silence their clamours for my condemnation? Must I not bend under the weight of their testimony against me—and despair? I will produce my strong reasons to the contrary.

I. God cannot lie. He cannot deceive a soul. Now he says through his Son, "Ask, and ye shall have, &c." I have asked—asked for his Holy Spirit which is the express object of his promise, and I have begged that if I have not asked aright I may be made to do so: and thus am I asking and seeking and knocking every day of my life, and that sincerely. Shall I then be left to perish?

II. The ample promises of the Gospel forbid despair. Christ is said to be able to save to the uttermost all that come to God by him. His blood is said to cleanse from all sin. In the Father's house there is bread enough and to spare. Rest is promised to *all* that labor and are heavy laden. Now in the midst of all this plenty can I perish? perish, when my soul hungers after this Gospel plenty, and has been taught to look to it alone? What, can the poor beggar starve within the threshold of a well-stocked house and the view of a tender-hearted owner? Can the fainting, way-worn traveller die on the well's mouth? or the pilgrim sink under his burden beneath the shadow of a great rock? If Jesus intend me to perish, would he have brought me to know and to value, and to plead his all-sufficiency to save me?

III. Conscious sincerity forbids despair. Men may think me a hypocrite. I do not blame them. They may see much that is amiss; and they cannot discern between a low state of grace, and a holiness of principle. If they were to say, "you are faulty in this or that," I would answer, you are right. "You neglect this or that duty," I would answer the same. But do they hereby prove me a hypocrite? I cannot yet come to their conclusion. They little know my inward anguish and groanings of spirit under the consciousness of my defects. They know not my honest desire to forget the things which are behind, and press forward to those which are before. They know not the trouble which fills me when the enemy overcomes me. An honest feeling of desire to be holy even as God is holy, to be freed from my sins and given up to the service of my Saviour, forbids despair.

Without going further then into the inquiry, I am satisfied: satisfied, not with my present state, but satisfied not to make my state worse by giving way to despair. I will endeavor still to lie at mercy's gate in the posture of an abject, self-condemned sinner. I will bring myself to the brink of Bethesda's pool and wait for the troubling of the waters. And if I cannot yet grasp the promise, and feel its healthful influence shed into my soul, I will hope for a brighter day, when the Lord "shall bring me forth to the light, and I shall behold his righteousness."

Yes, Lord, I shall see the bliss of thine own,
Thy secret to me shall soon be made known;
For sorrow and sadness I joy shall receive,
And share in the gladness of all that believe.

PROSPERITY OF RELIGION IN TENNESSEE.

From the Pastoral Letter of the Synod of Tennessee to the churches under their care.

From the reports of the several Presbyteries under our care, it appears that the work of God has been specially revived during the last summer in the greater part of the congregations within our bounds.—The past summer has been pre-eminently a harvest season—a season of the in-gathering of souls. In Union Presbytery seven congregations have been refreshed by the outpouring of the Spirit. Baker's Creek, and Grassy Valley, the happy subjects of a revival the last year, have again been blessed with considerable addition. Washington, a small church has seen its numbers more than doubled by the addition of twenty-seven members, and is now rejoicing in the presence of the Lord. New Providence has been blessed with a revival of four years continuance. Several hundreds have been added, and it is truly gratifying to learn that among so large a number, there have been but two or three apostates. The shower of salvation has also fallen upon Shuven, Hope-well, Timber-ridge, Westminster, St. Paul's, New-Salem, and Harmony. The greater part of the congregations in French Broad Presbytery, have been visited from on high.

Upon the churches under the care of the Presbytery of Abington, God hath poured out the great rain of his strength. There are twenty congregations within its bounds, twelve of which are under the care of settled ministers. In eleven of these, there has been a revival of religion, and in one of the vacant congregations, the presence of the Lord has been delightfully manifested. In Green Springs and Sinking Springs seventy one have been added; in Blountville and Paperville, forty-five; in Mount Bethel and Providence, ninety four; in Salem forty-one.

How uplifted we are to see the refreshing stream of heavenly remembrance gladden the people of God in these venerated churches from whose pulpits the sound of salvation was first heard to break upon the depravity of the souls in Tennessee, and from whose bosom have flowed rivers of holiness to gladden our western land. In the congregations of Rock Spring, Glade Springs and Union, the additions have amounted to one hundred, and in King's-port to twenty three.—But the most abundant outpouring of the Divine Spirit, which it is our privilege to mention, is in the congregation of Rogersville and New-Providence. Here, the work of the Lord has been truly powerful and extensive. Two hundred and ninety-five souls have espoused the cause of Christ, and while we are yet writing, the work of conviction and conversion is mighty upon the souls of the people in Rogersville, and many are inquiring, "What shall we do to be saved?" "It is the Lord's work and it is marvellous in our eyes."

We believe the plain unsoftened doctrines of the Bible which are taught in the standards of our church have been blessed of God to the advancement of these revivals.

In giving the above statement, we would not have it understood that there is nothing among us to deplore. With pain we have heard that in one or two churches where there has been no revival, some who had apparently set out for the kingdom of heaven, have turned back to the world—that in

many places, intemperance, profaneness and Sabbath breaking, are alarmingly common—and that even among professed Christians, the entanglements of this world are seen to make society and prayer meetings thinly attended. With unspeakable distress, we have heard of the alarming prevalence and wide spreading ravages of moral death in one of the western counties of Virginia. A dear brother from that region has told us with streaming eyes, of the ruin which appears to hang over the people. May the Lord speedily send them his great salvation.

NATIONAL PREACHER.

The seventh number of this work contains two short sermons by Rev. Dr. Miller of the Theological Seminary at Princeton, New Jersey.

The text is Exodus xxxii. 26. *Then Moses stood in the gate of the camp, and said, who is on the Lord's side?*

We make the following extracts:

I know, indeed, that the children of this world frequently offer excuses for the course they take, which may appear to them plausible, and in which they intrench themselves with great apparent confidence. But they are all delusive; most of them impious insults to the God of heaven and such as they would be ashamed of offering in reference to their temporal affairs. Do you say, my impenitent hearer, that you are *unable* to quit the side of sin and Satan, and to join that of the Lord? There never was a more deceitful or hollow-hearted plea. You labour under no other inability in this case, than that which arises from your depravity, your criminal disaffection to your rightful Sovereign. It is just as if a thief, or a murderer, arrayed before a human tribunal, should plead as an apology for his crime that his love of the wicked act was so deeply inwrought and fixed in his nature, that he could not but indulge it, and must, therefore, be excused! How would a righteous judge treat such a shameless plea? Again; do you say, that the service of God is oppressive, or injurious to your interest? Never was there a more groundless cavil. He never was a hard Master. He requires nothing of us but what is as much adapted to promote our welfare as his own glory. All scripture and all experience demonstrate, that *his commandments are not grievous*; and that *his service, instead of slavery, is perfect freedom*,—the noblest freedom. Do you plead, that the provisions of the Gospel are not extensive and rich enough to reach your case? This objection is no less false than the foregoing. The blessed Redeemer is both able and willing to *save to the uttermost*, all that come to God through Him. To whatever embarrassments our philosophical speculations concerning the extent of the atonement may give rise, the plain language of Him who shed his blood for sinners, is, *Look unto me, and be ye saved, ALL THE ENDS OF THE EARTH, for I am God, and beside me there is none else*. And again, *Come unto me, all ye who labour and are heavy laden, and I will give you rest: for whosoever cometh unto me, I will in no wise cast out*. And again, *WHOSOEVER WILL, let him come, and take of the waters of life freely*. Do you allege that you have not time to attend to this great subject? Just

as well might you allege a want of time to take the aliment necessary for sustaining your nature. Without the latter, indeed, your natural lives cannot be supported; but without the former, better had you never been born; for your spirits must die eternally. O, for what was time given you? Can it be devoted to any object comparable to that of preparing for endless blessedness? Seeing, then that you are *altogether without excuses*; seeing you have no reasonable plea for declining, or delaying to join the Lord's side, let me beseech you now to accept of his gracious invitation. *To day, while it is called to-day, harden not your hearts*. Why should you attempt apologies now, when you know that in the great day of trial, you will be speechless?

* * * * *

"How solemn a transaction is making a profession of religion! We are under the most solemn obligations, as you have heard, to make a profession—obligations which we can neither renounce nor disregard with impunity. To refuse to do it is to *deny the Saviour*. And yet we are not at liberty to do it with rashness, with levity, or with an impenitent and unbelieving spirit. O how much does such a profession import! It implies coming forth from the camp of the enemy, and declaring ourselves *on the Lord's side*. It implies *joining ourselves to the Lord in a perpetual covenant never to be forgotten*. It is a deliberate public enlisting under the banner of the captain of Salvation; taking, as it were, a solemn oath to be his, in soul and body, for time and eternity. Surely a transaction so serious, so momentous, so irrevocable; a transaction connected with so many important consequences to ourselves and others, is not a mere ceremonial, and ought not to be regarded or treated as such. It ought to be entered upon with intelligence, with solemn deliberation, with the sacred decision of one who remembers that he is *acting for eternity*, and that, after *putting his hand to the plough, he can never look back*."

"Finally, *How important is it that those who profess to be on the Lord's side, exhibit a life and conversation corresponding with their profession*. What would you think, my brethren, if an army raised by the government of your country, and an army formed by a band of traitors, were encamped in the neighborhood of each other, and you should see many individuals of the former, while they held their heads high in professions of loyalty, frequently visiting the tented field of the rebels, skulking among their ranks, and, in short, by bowing, smiling, and every indication of cordial familiarity, making it difficult, and sometimes impossible to ascertain to which army they belonged? Would you not consider their fidelity extremely suspicious? Need I say brethren, that there is an awful amount of this equivalent friendship in the visible church? O how many who profess to be *on the Lord's side*, render it most distressingly doubtful, by their daily conformity to the world, whether they really belong to Christ or Belial! Hence it is, that so many who claim to be disciples, go halting and comfortless in their Christian profession; oppressed with doubts concerning their own state; strangers to the joyful assurance of hope; and operating as clogs and a burden, rather than helpers to the church. Surely it is time for such to arouse themselves, and to examine with more solicitude than ever *on what side they really*

stand. O ye who have "subscribed with your hands unto the Lord, and have surnamed yourselves by the name of Israel," remember that the real children of God are a *peculiar people*; peculiar in their experience, their taste, their joys, their habits, and their pursuits. If you wish to have satisfying evidence that you are of their number, enter with holy decision, into their scriptural peculiarities. If you wish to enjoy peace yourselves, to edify others, or to honor your Leader, be decided: *Follow the Lord fully*. Let your every word and action speak on what side you are; not by noisy profession; not by sanctimonious austerity; not by saying in every company, *Stand by, for I am holier than thou*; but by humility, by benevolence, by purity, by self denial, by a holy elevation of sentiment and affection, by an unaffected taste and zeal for spiritual things, by shunning the very appearance of evil, by abounding in those works of righteousness, which are by Jesus Christ to the glory and praise of God. And for your encouragement remember that precious word of promise, from the captain of salvation, which belongs to every faithful believer—*He that confesseth me before men, him will I also confess before my Father and the holy angels. To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne. Amen.*"

From the Youth's Instructor.

Extract of a Letter to a Young Lady.

If a young lady cannot bear reproof without sullessness, and disappointments without reining, what are we to expect of her when placed at the head of a family, to guide and direct its concerns? Truly the education of females at the present day seems diametrically opposed to all that advances the happiness of domestic life. To attract admiration and shine abroad appears to be the principal object; as though they were destined for no higher purpose, like the ephemeral fly, they flutter a while, and are seen no more. What a lamentable circumstance that the admirable picture drawn by Solomon should not have been more frequently imitated. All the refinements which wealth and luxury have introduced, since the formation of society, will never have power to do away the influence of those domestic virtues, which the inspired penman has so beautifully delineated, in the last chapter of Proverbs. One reason why the domestic virtues are so much neglected, is the love of show and external parade. When once a love of fashionable pleasure steals upon the affections, it is in vain to look for the growth of those virtues which require a keeping at home. Fashion dethrones judgment, and soon lays her empire in the dust. When once the affections begin to entwine around the idol, the soul is fascinated with a kind of enchantment, which it seems impossible to resist, until it becomes a prey to the most violent passions; which, like a garden grown up with weeds, presents a most gloomy prospect for a future day. O! let not that syren voice charm your ear; let none of those bright illusions divert your attention for a moment from the paths in which you have been directed to go. Although you may feel yourself restricted, as it respects many outward pleasures, yet you will find all those restrictions to be attended with a satisfaction with-

in the mind, which it is impossible to describe.—Let your mind in every respect be properly disciplined, if you wish to gain the summit of moral or intellectual perfection. Learn now, upon your first entrance into society, to lay a restraint upon your wishes, and keep all your affections within proper bounds. Every conquest you gain over your own propensities will give increased vigor to your soul, and enable you to bear the trials of life with that fortitude and firmness which few support. Thus you will be prepared to escape those innumerable evils which originate from misplaced affections and improper directions in early life.

From the Boston Recorder and Telegraph.

BIBLE CLASSES IN COLLEGE.

The increasing interest which is manifested in the instruction of children and youth in the Holy Scriptures, cannot fail to be highly gratifying to all who rely with implicit confidence on them as the Word of God, and as furnishing the only sure guide to fallen man.

Long experience has sufficiently demonstrated that something is necessary besides merely placing a Bible within the reach of a youth. Unless he be instructed, and have his attention directed to essential points, though he may peruse a portion of its sacred pages every day, he will at last be lamentably ignorant of the doctrines it contains, and the duties it enjoins.

But the recent formation of Bible Classes in so many of our parishes, furnishes good ground for the anticipation of better things. It clearly evinces that the Christian public is waking to the importance of accompanying a perusal of God's Word with doctrinal and practical instruction.

Regarding the subject in this light myself, it is with peculiar pleasure that I understand classes of such a character have been recently formed in Amherst College, and it is a subject which claims the attention of all our colleges. If we consider the good which would result, only in relation to the individuals themselves, it must be highly gratifying to see such large collections of youth investigating those great principles which are so nearly allied to their temporal and eternal welfare. But the calculation should not stop here. Upon them are fixed the hopes of the church and state. They are destined to exert a powerful influence in forming character. How doubly important then that they be well instructed in those rules of conduct which only can secure the happiness and prosperity of individuals and communities.

I am far from wishing to have our colleges converted into schools of theology; nor is there any need, in forming Bible Classes, of disconcerting, in the least, the present arrangement. Let the several classes meet with an officer of college once a week; and that there may be no interruption in the customary recitations, perhaps a suitable time would be some convenient hour upon the Sabbath. Let the instruction be such as is adapted to the students of a college. The interval between the recitations would furnish ample time to investigate any portion of Scripture which might be selected for consideration. And judging from the instance which has been mentioned, I am fully persuaded that no compulsory measures would be requisite to collect together a large proportion of the students.

The good which would result from a weekly examination of a portion of the Holy Scriptures, with an able instructor, during a College course, would far more than compensate for any little inconvenience which might be experienced. And I have no hesitation in saying that all colleges, after making the experiment, would concur with me.

W.

PRIZE ESSAY.

At a meeting of the Committee of Correspondence appointed by the Synod of Albany, on the sanctification of the Sabbath, held in the city of Albany, on the 26th Dec. 1826, the following report was presented.

Whereas the Committee of Correspondence of the Synod of Albany, has considered it of great importance to call the attention of the public to the great and interesting subject of the holy Sabbath, and, with this view, proposed the sum of \$100 to be appropriated to the author of an essay on this sacred institution, which should be most approved.

And whereas the Rev. Dr. Blatchford of Lansingburgh, the Rev. Dr. Nott of Schenectady, and the Hon. Jonas Platt of New York, were appointed a committee to examine and report on such essays as might be presented to the chairman of said committee, previous to the first Monday in September last, and to adjudge the premium. The following report is respectfully submitted.

That forty-four essays have been received and carefully examined—that many of them display great talent, industrious research, and a pious regard for the sanctification of the Sabbath day, which reflect much honor on their respective authors, and from which a collection might be made, which would form a volume of great interest to the christian public.

That two of the number in the opinion of the committee, stand prominent in point of excellence; one under the motto "*Remember the Sabbath day to keep it holy;*" and the other under the signature "*Patriæ amicus.*" The first of these treats of the *perpetuity and divine authority of the Sabbath;* and the other of the Sabbath as a *rest to be occupied in personal, domestic, and social religion.*

The committee could have wished, were it agreeable to the original proposals, to have divided the premium between the two individuals who may be ascertained as the author of these essays; because taken together they form a proper whole. But in such a disposal they feel themselves restrained.

They do, therefore unanimously award the prize to the author of the essay, under the motto "*Remember the Sabbath day to keep it holy.*" But whilst they do this, they earnestly recommend that the production of "*Patriæ Amicus*" should be published in connection with the other, and with the real name of the author, should his consent be obtained. This recommendation is given under a lively sense of the importance of the matter it contains, the style in which it is composed and the impression it is calculated to make.

SAMUEL BLATCHFORD,

Chairman.

The above report having been read and accepted, the envelope having the motto referred to, was opened, when the author to whom the premium is awarded, was found to be WILLIAM JAY, of Bedford, Westchester county.—On motion,

Resolved, That 1000 copies of the above named essays be printed; and the Rev. Henry R. Weed, the Rev. Dr. Chester, and the Rev. Nathan S. S. Beman were appointed a committee for this purpose.

Adjourned with prayer.

NATHAN S. S. BEMAN.

Sec. of Com. of Cor.

It will be remembered that the essays forwarded are, according to the original proposals, considered the property of the committee.—*Troy Review.*

From the Christian Mirror.

HAPPY NEW YEAR.

Mr. Editor—I was much gratified, while passing through one of the New-England States, in learning what a new year's gift a parish minister received from his beloved people. He was in rather straitened circumstances—His salary was not large as it stood on the tax bill. Had it been promptly paid, there would have been no danger of his becoming rich in the things of this world. But it was not promptly paid. He was getting the necessary supplies for his family at the store, expecting his salary would be paid in season for him to meet all his demands, so that he would owe no man. But it was not so. There were those in his parish who seemed to think no creditor was so able to wait for his just due, as a minister of the gospel. Therefore the minister's tax was the last tax they thought of paying. And it would be fortunate for many other ministers, if this class of men had been confined to that place. But it is not confined to any place. It is to be feared there are those in every parish, to say nothing about the church—who are more negligent in paying their minister, than in paying any other creditor. And this you know, Mr. Editor, makes it quite late in the day, before some persons pay their minister. However, I am digressing, and must return to the new-year's gift. This minister, who had become somewhat embarrassed in consequence of not realising what he expected from his parish, began to think seriously of leaving the people of his charge. His feelings were tried. He carried his case to God inquiring, *Lord, what wilt thou have me to do?* The first day of the year decided the question for that year. It appeared the Lord would have him remain at least one year more; not however to be fed by ravens or live on air. The Lord opened the hearts of individuals to do something. They made their minister on the first day of the year, a present to the amount of fifty dollars in such provisions and articles, as are always very convenient and acceptable, especially to the family of an embarrassed country minister. It was altogether unexpected on his part. It was peculiarly seasonable. It was the means of keeping him with them another year. On the first day of the next year, something of the same kind took place. And I know not but it has been repeated yearly. This much I know, the minister has not been dismissed, and does not expect to be, till the Lord shall dismiss him from the ministry of reconciliation, and call him to an account for his stewardship. He is pleasantly situated, having the affection and the support of his people. And instead of living "in his own hired house," he has been able to purchase a house, comfortable and convenient.

Now, Mr. Editor, I suppose some of your readers will inquire, why this story is told just at this time: if any make this inquiry, you may tell them, that he who tells the story or relates the fact, considers the present a proper time for people to adjust their accounts with their ministers. Every good man wishes to know how his account stands with his creditors at the close of the year. And what minister is there, that does not wish to commence the year owing no man? He also considers the beginning of the year a peculiarly

interesting time to make presents to ministers. It looks as though a people renewed their attachment to their minister. In this way they say to him, stay with us this year, and here is our pledge, that you shall share with us in the bounties of providence. And such a pledge repeated annually, would be considered very much in the light of a "safe contract."

R.

AMHERST COLLEGE.

We have received a pamphlet, says the *Recorder & Telegraph*, which develops a plan for enlarging the system of instruction in this Seminary. The plan has not been fully adopted; but has been reported by the Faculty to the Trustees, and by them is published, with their unanimous and cordial approbation. The whole system, as contemplated by the Faculty, is this.

"I. Preparatory Studies," to remain as they are, including Latin and Greek as a preparation for either of the subsequent courses.

"II. The present classical and scientific four years' course," as in other colleges, for such as intend to enter the professions, or all that choose.

"III. A new course, equally thorough and elevated with this, but distinguished from it by a more modern and national aspect; and by a better adaptation to the taste and future pursuits of a large class of young men, who aspire to the advantages of a liberal education." Here the modern languages, particularly the French and Spanish, will be substituted for the ancient. This course will give a greater prominence than usual to English literature; render the science of Mechanic Philosophy more familiar and attractive, and show its application, with that of Chemistry, &c. to the useful arts; treat of Natural History more at large; and teach modern History and the elements of Civil and Political law, in a manner adapted to American citizens. Some studies will be common to this and to the usual course. But the new course is to be appropriate to young men who are designed for merchants, or scientific farmers, or any other course of life which requires an education at once literary, scientific and practical. This course is to require four years study, and to entitle the student to a diploma.

"IV. A department devoted to the science and art of teaching; but more especially at first, to the education of School-masters." This department to be open to students for a shorter time than four years, to be closed by the bestowment of a certificate instead of a diploma.

"V. A department of theoretical and practical Mechanics."

The Trustees sanction the report of the Faculty so far as to say, they intend to adopt the *new course*, the 3d; and to add the *department of Education*, the 4th, as soon as they can obtain the necessary means; the *Mechanic department* they deem of less consequence, but as worthy of a fair trial, whenever the funds will permit. In fine, though they would make attempts according to their limited ability, "the trustees fondly cherish the hope, of one day seeing the Seminary which the Legislature has committed to their care, become worthy of the title prospectively given it in the Charter, a *University*."

We are glad to see this project, and we hope it is taken up in earnest. We think highly of a knowledge of the classics, in their place; but they

are not necessary to a liberal education for every situation in life. Too long have our youth been educated as if designed to act in periods gone by. They have been prepared for any age but the nineteenth century, for any country but independent America. The deficiencies are *felt*, and most of all by our educated men. The deficiencies will be supplied by Lyceums, Fellenbourg schools, and other new Seminaries, if the Colleges remain as they are. It is obviously better, on many accounts, that the colleges should be new modelled, than that institutions should be multiplied; as existing libraries, buildings and instructors would be available in the new departments to a great extent. We have some doubt, whether the department for educating teachers is not so distinct, and so immensely important, as to require a separate institution. But we leave this thought for wiser men. We must be excused for saying, however, that we think Amherst has started ideas which are worthy to receive attention from all her sister Colleges, from our Legislatures and from all the friends of literature and science.

MOUNT PLEASANT SCHOOL.

A school is about to be established at Amherst, Mass. after the general plan of the Round Hill School, Northampton. A building 200 feet long including the wings, and two stories high, is now in a state of forwardness, and will be completed the ensuing spring. It is situated on a beautiful eminence about half a mile north of the College, and is sheltered in the rear by a grove of forest trees several acres in extent, in which it is intended to establish the apparatus for Gymnastic exercises, and other accommodations for the amusement and health of students. The Rev. Jonas King, late missionary to Palestine and now in Paris, has been invited to a connection with the institution, and it is thought probable he will accept—perhaps at the same time retaining his relation to the College, as Professor of Oriental Literature. The Rev. Mr. Defernex, of Geneva, who is now in this city, and is intimately acquainted, not only with his native language, the French, but also with the German and Spanish, and partially with some others, has been secured as an Associate; and also two young gentlemen of promising talents, graduates at one of the New-England Colleges, who have for several months past been engaged in studies preparatory to this connection.

It is proposed to receive children at any age between six and fifteen years, and continue their instructions till they are prepared to enter the counting-room, or a College; and, if desired, till they have completed the College course. As they will be associated with the instructors in nearly the relation of children to parents, so the discipline extended to them will be purely parental. It will also be *Christian*: and this, not merely in the broadest sense of the word, but in its more specific meaning. The pupils will be taught that they have moral as well as intellectual faculties; an example of piety will be set before them; the presence of the Holy Spirit will be invoked, and the renovation of the heart be regarded as an unspeakable good.—*Obs. & Chron.*

A schoolmaster near Concord, Mass. has introduced *newspapers* into his school to form a part of his pupils' studies.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 20, 1827.

CALL FROM THE GREEKS.

To convert good wishes and good feeling, prayers and benedictions, into money, has long been esteemed by philanthropists as the most difficult problem in the economy of benevolence. And its solution is no less desirable than difficult; for surely the happy man who should succeed in solving it, has hit upon a source of revenue more ample and inexhaustible than Potosi's mines—a revenue adequate to all the enterprises of "peace on earth, and good will towards man," which the heart of Benevolence in the height of her zeal could devise. There is no lack of sympathy in the breasts of men, when presented with the sufferings of their fellows; it is an emotion which considerations of selfishness even will suggest, in spite of us; it is in our construction to be moved at the sight of those things in others which we dread ourselves. The emotion is as natural to our race as that of hunger at the sight of food—but whether it is as naturally and as substantially satisfied let our race answer. The great and difficult problem is to transfer this sympathy from men's breasts to their purses.

But there is a species of sympathy lately abroad, which comes to American bosoms with a voice more loud and importunate than to others: whose importunities, it is still more astonishing, should not have been answered—for they certainly have been heard, in all their urgency and eloquence. There is not a man among us whose heart has not been with struggling Greece—not a breast that has not ached with impatience while listening to her wrongs—not a tongue that has not cried out on the shame and infamy that rests on every Christian nation, that has seen her bleeding and staggering beneath the blows of a merciless and infidel enemy, without moving to her relief. The cause is ours, because one, emphatically, which "he that feels it knows." And there has been enlisted in its behalf, at any time during the Greek struggle, sufficient patriotic sympathy, if converted into arms and money, to have swept the Turk back to his home, among the serpents and hyenas of the desert.

It is the business of our remarks to introduce to our readers an effort of Christian charity on foot at New-York and Philadelphia, which approaches the nearest to this desirable object of any which has yet been attempted; and by a concurrence in which they shall have an opportunity of testing, without risk, the sincerity of their sympathies and prayers. It comes, too, in a form that can be objectionable to none—for it is neither to interfere in the quarrels, nor to administer to the strife of others. An appeal has come from the Chiefs and Fathers of Greece, in behalf, not of themselves and their brave soldiers, but their wives, and children, and old men, who have fled to the mountains, and are perishing for want of food and clothing. "We no longer fear the Egyptians," says one of their chiefs, "but while we are fighting with them, we ask our Christian brethren for bread for our

wives and children, and the old men, who have fled to the mountains." The citizens of Philadelphia have in answer to this cry, already fitted out for their aid a cargo of provisions and clothing.

At a meeting, held on the 6th inst. at the City Hotel in New-York, for the same object, the Mayor being appointed to the chair, the citizens were addressed by Judge Irving, H. Ketchum, and J. Blunt, Esqrs. and the following resolutions adopted:

Resolved, That this meeting is filled with sentiments of compassion and sympathy toward the Greek nation, in their present extreme suffering of all the complicated evils of war and famine.

Resolved, That we should esteem it a deep reproach to the religion which we profess, to close our hearts against the distresses of a Christian nation, whom no sufferings have been able to drive to apostasy, and who are now threatened with extirpation.

Resolved, That a nation struggling for its freedom, with a courage and steadfastness, which no perils have daunted, and which no miseries have had power to subdue, have a peculiar claim upon the sympathies and charities of every citizen of this free country.

Resolved, That the appeal which is now made by a distinguished leader of the Greeks, to us, as a "people of Christians, a people devoted to liberty, in behalf of the famishing women and children of a nation to whom its foe has left no agriculture, no commerce, no arts," demands the most prompt and liberal efforts for their relief.

Resolved, That it is expedient to confine the contributions which shall be made for this object, to the purchase and procurement of food and clothing.

Resolved, That for the purpose of carrying these resolutions into effect, a committee be appointed, with full powers to adopt all such measures as may seem to them most advisable, and in particular that they be instructed to request the co-operation of our fellow-citizens, of this, and the neighbouring States.

Resolved, That this meeting has seen with pleasure the resolution offered by the Hon. Edward Livingston, in the House of Representatives of the United States, directing the appropriation of the sum of \$50,000 from the National Treasury, to be applied for the purchase of food and clothing for the relief of the suffering Greeks.

The annexed extract from the address of Judge Irving, contains the nature and merits of the effort of charity in which our concurrence is requested.

At the commencement of this revolution, we were asked for the muniments of war—for arms—for military aid—but, acquainted with their enemy, relying on their own strength and the justice of their cause, they at present only solicit sustenance for the aged and the helpless. The greater part of their land is laid waste; they have had no tillage—no harvests; they have been living on the remnants of better days, till even those remnants are exhausted. They represent the distresses of their country and the extremity of want to which they are reduced, in the most touching and affecting language—"We no longer fear the Egyptians," declares one of the chiefs, "but while we are fighting with them, we ask our Christian brethren for bread for our wives and children and the old men who have fled to the mountains."

"The enemy has been defeated, and will be defeated," write the Ephori of Sparta, "but provide food for our wives and children, who have subsisted on roots, since every thing has been destroyed by our cruel enemy."

A thousand families we are told are encamped in the open air, near Napoli di Romani, "in a state of the most indescribable misery."

"The foe has left us no agriculture, no commerce, no arts," writes the chief Kolocotroni; and he invokes this country "as a people of Christians, a people devoted to liberty, of whose sympathy and friendship for Greece they had had ample proof," to render them some relief "especially in their present emergency."

In this extremity of suffering, fellow-citizens, they appeal to you. Even if one of their oppressors was to address you in such language—if he was to tell you I am hungry—I am naked—I am perishing—could you resist his supplication—it is not in human nature to resist such

an appeal. But, when made by a christian people, for such suffering occasioned in a struggle for their freedom and their lives—when made to us—a nation who have obtained like privileges by similar privations and perils, can such an appeal ever be made in vain?

Recollect that the object for which we have this evening assembled, is not to administer to strife—but to help from perishing—to avert as far as our means will permit the miseries of famine—Your charity is asked for the tender, and the weak—for helplessness and decrepitude. "We want bread for our wives—for our children—for our old men who have fled to the mountains." These objects of extreme wretchedness—houseless, naked and famishing, raise their hands to you for aid. They address you in the language of eager supplication. They invoke you by a commiseration for their wretchedness; by their utter destitution of every comfort—by the common yearnings of humanity—to succour and to save them. They appeal to you by the principles of your government—by your veneration for their ancestors—by the peace and plenty within your borders, to spare a little of your superfluities to their great necessities.

STATEMENT CORRECTED.

MR. WHITING—

The religious publications of the present day are peculiarly interesting to the community in general; and from these sources, the great body of Christians, both illiterate and well informed, are looking with anxious concern for full and correct information, relating to the good providences of God towards his people. And it becomes the duty of every good man, who is solicitous for the cause of Zion, to correct any mistakes, or any inadvertent expressions, which may be published, injurious to the cause of Christ. I noticed in the *Intelligencer* of Dec. 2, 1826, you have taken an extract, from the report of the General convention of *Congregational and Presbyterian ministers in Vermont*, at their annual session, in Castleton, Sept. 1826, in which the following statement is made. "In Pawlet Association we have been told that an alarming degree of stupidity prevails in many of the towns; but that in others grace has abounded. In Manchester, thirty-four have been united with the church. Had not a lamentable dissension taken place in that body, and grieved away the Spirit of God, and proved a stumbling block to anxious sinners, many more, it is thought, might have been added to the number." I now ask, what are the christian public to believe; and what inferences are to be drawn from this part of the report of the Ministers in Vermont? It appears to have been part of the annual report of the state of the churches:—and the statement to have been made by one of the members of that body:—for it cannot be presumed that a vague report would have been received from a stranger, and incorporated into the body of a grave and solemn report of the state of their churches. Are we not to infer from that report, that there has been a powerful awakening in Manchester, within the year next preceding Sept. 1826? That there were a great number of converts; and many more anxious and excited; and that from the fruits of this revival, thirty-four have been added to the church in Manchester? Do the Ministers in Vermont, mean to have the christian public informed, and understand and believe such a religious awakening has existed in Manchester, within the year past, as to produce thirty-four additions to that church? Who was their informant, and who among the whole number will avouch for that statement? Do they mean to take the responsibility on their own body for its truth, according to its import? Or do they mean to leave that report, to be construed for every—any—the best, or worst of purposes?

It is seriously to be lamented, that such a statement should have gone before the public, alledging it, in the same report, as a "circumstance that calls for special thanksgiving and praise to Almighty God." What "calls for special thanksgiving and praise to Almighty God?" The additions to the church before specified, or the lamentable dissension, which has taken place in that body, and which grieved away the Spirit of God, and proved a stumbling block to anxious sinners? It would be improper, and unchristian, to impute to that body of Ministers, any intention of publishing in their annual report, any thing that does not comport with the fact, as it does exist. But it does seem to be the duty of those ministers, to inform the christian public, what member of their body

could have made such a dreadful blunder in his statement at Castleton, in Sept. 1826. There has no such awakening, or excitement, existed within the past year, in the town of Manchester, as is represented in that report. Neither have thirty-four persons united with the congregational church in Manchester, either by letter, or profession, or one fourth part of that number, within the year contemplated, in that annual report.

For more than 20 years, the church in Manchester, have been as well united as any body of christians within the state. There has been a number of revivals, and from year to year, there has been accessions to the church, some by letter, and some by profession. It is to be sure true, that there was a young man settled over this church and society, who was believed, and that too by his warmest friends, (to say the least of him,) an imprudent young man, and that he left the church and society, without a vote of either the one or the other; but that there was any religious awakening through his instrumentality, is not believed. It is believed that during his residence in Manchester, while he was on a visit to Boston, and in that region, of 4, 5, or 6 weeks, there were indications of good to this people—conferences were attended in different parts of the town, and were unusually solemn; and it is believed some souls were born into the kingdom. But on his return, by his special direction, one of the conferences, where the greatest seriousness prevailed, was discontinued, and the revival declined, and utterly died away; and these facts occurred previous to, or about, September, 1825; since which time, I do not know of any religious excitement among the people of Manchester, as seems to have been intimated by the report of the Ministers of Vermont. And now I ask why it is attributed to the dissensions existing in the body of the church in Manchester, that the Spirit of God has been grieved away, or has proved a stumbling block to anxious sinners?

Since writing the above, I have seen a piece in your paper, of the 9th Dec. 1826, signed "Nykadena," which appears to have been taken from the *Advocate* in which the report of many private individuals, are very properly corrected, and in many respects, is peculiarly applicable to the situation of the church in Manchester. It is to be hoped that the communications of public bodies, and private individuals, will be made with more care, so that the churches or the ministry be not blamed.

MANCHESTER CHURCH.

For the Religious Intelligencer.

DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

MR. EDITOR.—It would be interesting to many of your readers to see in your paper the Report of the Treasurer of the Domestic Missionary Society, which was appended to the Report of the Directors, published last summer. The Report of the Directors was republished at the time in the *Intelligencer*; but the Report of the Treasurer was omitted,—probably because it seemed too dry and arithmetical to be of general interest. It is, however, both interesting and important for the Christian public to know, not only how much is given to objects of Christian benevolence, but also by what hands it is given. People are often moved to imitation by reading a catalogue of donations; and more often, while reading what others have done, are they reminded of their own neglect.

I send you a copy of the Report, and hope you will soon find room for it in the *Intelligencer*. The document may receive some explanation by stating the fact, that the Directors are accustomed to address annually a circular letter to the churches, requesting their contributions. The propriety of publishing it at this time, may be illustrated by the fact that the annual circular for the current year has just been published.

Comparing the Report with the catalogue of the Churches and Ministers in this State, I have made out another document, which was surprising to myself, and I doubt not will surprise some of your readers. It is a bare enumeration of the Congregational Societies within the State of Connecticut, from which

not one cent was received at the treasury of the Domestic Missionary Society, during the year over which the last Report extends, viz. from June 1st, 1825, to June 2d, 1826. The number of these non-contributing churches is ONE HUNDRED AND TWENTY-TWO.—Some of them are poor; others are rich and increased in goods. Some are destitute of the stated ministry of the Gospel; others glory in their privileges, and in the eloquence, and zeal, and high standing of their pastors. In some of them, the failure might be because the pastor never received the circular; in others, because prejudice against this charity was too strong to be removed by any ordinary effort; in others, because a serious and prayerful consideration of the whole matter, resulted in the honest belief that it was duty to withhold. At any rate it is to be hoped that all these churches had an excuse which will be found valid in the great day.

The publication of this catalogue of non-doers in the cause of Connecticut Domestic Missions, it is hoped, will have this effect. It will teach those who are the efficient friends of this cause, that they are few—fewer than they have been wont to imagine; and that if the waste places are ever to be repaired, they must gird themselves for greater and more devoted efforts.

I will only add, that probably I have made some mistakes, notwithstanding the care which I have used in preparing the document; and that some contributions raised within the year may not have reached the Treasurer's office till after the Report was made.

Catalogue of Congregational Societies in Connecticut, from which no contributions are found in the Report of the Treasurer of the Domestic Missionary Society, for the year ending June 2d, 1826:—

County of Hartford.

Hartford first, Hartford South, Hartford North, West Hartford, East Hartford, Northington, (the 2d Society in Farmington,) Granby first, Turkey Hills, East Hartland, West Hartland, Simsbury, Suffield, West Suffield, Kensington, Worthington, Southington, Bristol, Newington, Rocky Hill, Burlington—20.

County of New-Haven.

New-Haven United Society, Cheshire, Columbia, Derby, Great Hill, Humphreysville, Mount Carmel, East Plains, North Milford, Waterbury, Amity, Bethany, Wolcott, North Branford, East Guilford, North Bristol, Meriden, North Haven—18.

County of New London.

Norwich first, Chelsea, Colchester, West-Chester, Jewett's City, Lisbon 2d, East Lyme, Montville, Chesterfield, North Stonington, Preston, Stonington—12.

County of Fairfield.

Danbury, Bridgeport, Brookfield, Huntington, Monroe, New Fairfield, Redding, Trumbull, Greenfield, Greenwich first, Ridgefield, North Stamford, North Fairfield—13.

County of Windham.

Brooklyn, Ashford, Westford, Eastford, Canterbury, Westminster, Columbia, Killingly first, Killingly second, Killingly third, Goshen, Exeter, Mansfield, North Mansfield,* Plainfield, Abington, Sterling, Voluntown, Windham, Woodstock first, Woodstock West—21.

County of Litchfield.

Canaan, North Canaan, Colebrook, Cornwall first, Cornwall second, Goshen, New Hartford, Norfolk, Sharon, Ellsworth, Torrington, Winsted, Northfield, Milton, Bridgewater, Roxbury, New Preston, Watertown, Woodbury South, Woodbury North, Southbury first—21.

* I have been informed that N. Mansfield, though a feeble parish, made a handsome contribution which did not reach the Treasurer till after the report was made.

County of Tolland.

Coventry, Andover, Hebron, Willington—4.

County of Middlesex.

Middletown Upper Houses, Middlefield, Durham, Haddam, Middle Haddam, East Hampton, East Haddam, Millington, Hadlyme, Killingworth, North Killingworth, Saybrook first, Westbrook—13.

Summary.

Hartford, - - - - -	20
New-Haven, - - - - -	18
New London, - - - - -	12
Fairfield, - - - - -	13
Windham, - - - - -	21
Litchfield, - - - - -	21
Tolland, - - - - -	4
Middlesex, - - - - -	13

Total 122

The following is a statement of the receipts of the above Society, from the Treasurer's account for the year ending June, 1826:

By balance of old account	329 94
Cash of Messrs. D. & N. Hubbard, Glastenbury	15 00
do. of the Jews' Society, Wethersfield	8 00
do. of the Church and Society, Stanwich	4 50
do. do. Kent	5 50
do. of a friend in a letter	1 00
do. of the Church and Society in East Windsor and North	11 82
do. of the Church and Society, Greenwich, West Society	70 00
do. of Female Reading Society in Lyme	10 00
do. of 1st Church and Society in Middletown	42 45
do. of Church in Winchester	14 00
do. of Gilead Missionary Society	1 10
do. of Church and Soc. in Torrington	12 00
do. do. Bethel	8 37
do. do. Wallingford	6 35
do. do. Stamford	16 00
do. do. Branford	8 00
do. do. Vernon	11 20
do. do. Ridgebury	25 00
do. do. Westfield	9 04
do. do. Tolland	5 12
do. do. Middlebury	5 50
do. do. N. Coventry	12 00
do. do. Salem	9 06
do. do. Sherman	6 00
do. do. Chester	5 00
do. do. Washington	10 25
do. do. Green's Farms	10 00
do. do. 1st Soc. New-Haven	62 79
do. do. West-Haven	12 07
do. do. Lebanon	13 00
do. do. Bozrah	3 00
do. do. 2d Soc. Milford	6 68
do. do. Stratford	8 25
do. do. Salisbury	19 18
do. Church E. Haven	24 80
do. of the 1st Church and Soc. in Sharon	16 12
do. of the Female Cent Soc. in Sharon	14 00
do. of the 1st Church and Soc. in Pomfret	10 00
do. of the Church and Soc. in Plymouth	12 64
do. do. Manchester	10 42
do. in the package from Manchester	7 00
do. of the 1st Church and Soc. in Wethersfield	43 56
do. of the Church and Soc. in Salem	1 00
do. do. Warren	6 56
do. do. N. Guilford	4 79
do. do. Bethlehem	10 00
do. of Mr. Daniel Hill, Bethlehem, the avails of a missionary field	3 50
do. of the Church and Soc. in East Haddam	10 00
do. do. Fairfield	12 00
do. of the 1st Church and Soc. in Milford	7 03
do. do. Guilford	9 50
do. of the Church and Soc. in Newtown	7 67
do. do. Norwalk	24 00
do. do. South Farms	9 00
do. do. Enfield	9 00

do.	do.	Northford	4 90
do.	do.	Chaplin	1 50
do.	do.	Farmington	35 50
do.	do.	Eastbury	11 50
do. of the 3d Church and Soc. in Northampton			10 00
do. of the Church and Soc. in New-Britain			13 00
do.	do.	Windsor	9 10
do.	do.	Wintonbury	7 00
do.	do.	Ridgebury	8 25
do. of Ridgebury Female Beneficent Soc.			12 25
do. of the Church and Soc. in New-London			51 29
do.	do.	Franklin	2 51
do.	do.	Griswold	9 23
do. of New-London Saving Society			20 00
do. of the 2d Church and Society, Saybrook			16 58
do. of the 1st Church and Society Lisbon			4 50
do. of the Church and Soc. Chatham			6 25
do.	do.	Canton	5 41
do.	do.	Norfield	2 51
do. of the 1st Church, New-Milford			10 00
do. of the North Church and Soc. Lyme			6 53
do. of the Church and Society, Somers			11 30
do. of Windham County Consociation			9 00
do. of Windham County Charitable Soc.			12 50
do. of the Church and Society in Wilton			9 42
do.	do.	Harwinton	13 00
do.	do.	Darien	10 00
do.	do.	Kent	8 00
do.	do.	Ellington	10 00
do.	do.	New Canaan	21 47
do. of the 1st Church and Soc. Glastenbury			10 00
do. of an unknown friend in do.			5 00
do. of an unknown friend			5 00
do. of the Church and Soc. East Stafford			6 00
do. of an individual at Darien			5 00
do. of individuals of the Church, Oxford			1 33
do. of the Church and Soc. N. Woodstock			14 72
do.	do.	Litchfield	18 23
do.	do.	Marlborough	6 69
do. of the Everest Fund			50 00
do. of the Church and Soc. Stanwich			6 26
do.	do.	S. Groton	2 62
do.	do.	under Mr. Jones, Berlin	6 86
do. of Mrs. Gaylord, Barkhamstead			1 00
do. contribution after a sermon at New-Haven, by Rev. Mr. Nash			31 34
do. a New-Year's present, from a friend to the Society			1 26
do. of the Church and Soc. in Thompson			5 63
do.	do.	Hampton	5 16
do. of the Fem. Benevolent Soc. Tolland			10 00
do. of Wm. Todd, Esq. and E. A. Elliot, Esq. Executors of Rev. John Elliot, D. D. late of East Guilford, a legacy			50 00
do. of the Church and Soc. E. Stafford			11 00
do.	do.	Union	8 25
do.	do.	Bolton	8 00
do.	do.	New-Britain Soc. Berlin	3 36

By dividend, July 1st, 1825. 3 per cent. on Mrs. Lewis' Legacy, invested in Eagle Bank Stock, \$2000

Average number of Donations for five years	62
Number of Donations this year	107
Increased number	45
Average amount of Donations for five years	\$836 00
Amount of Donations this year	1344 00
Increased amount this year	508 00

Andover Theological Seminary.—From a Catalogue of this institution with which we have been favored, it appears that the whole number of students is 130, viz.—Resident Licentiates 4, Seniors 35, Middle Class 41, Juniors 50. Of the regular members, 19 are from Yale College 18 from Amherst, 18 from Dartmouth, 17 from Middlebury, 9 from Bowdoin, 9 from Harvard, 7 from Williams', 7 from Hamilton, 7 from Brown University, 6 from Union College, 2 from Vermont University, 1 from Ohio University, 1 from Prince-

ton College, 1 from the University of Upsala in Sweden, and 4 have not been connected with any college.—*N. Y. Obs.*

Revivals.

We mentioned some time since that there was a revival of religion in Richmond, Mass. We have not been able to learn the state of the revival since. But we have heard that in two of the adjoining towns, Lenox on the east, and Canaan on the west, God is pouring out his Spirit in copious effusions, and that there are indications of mercy in New-Lebanon.

The following is an extract of a letter from a gentleman in Lenox, to his friend in this city :

The state of the church and people has been very dull and stupid the summer past. In the early part of the fall, we had a number of church meetings, where confessions were made and resolutions formed, which served to stir up the minds of a few of the church to the all-important duty of prayer and self-examination; and God did not long leave his children without evidence that he was a prayer-hearing God. About the first of October, a young man in the north-east part of the town, was awakened to the important inquiry of what he should do to be saved. He struggled some time with the opposition of his own heart, and the sneers of his former companions in sin, but at length, comfort was brought to his soul. Soon after, his parents, two brothers, and an uncle, were bowed down under a sense of guilt and sin, all of whom now give good evidence of a change of heart. The work spread through the neighborhood, extending into the north part of the town, and almost every family in that section has been visited by the Spirit of God. The glorious work now appears to be advancing from north to south. I cannot tell you of the exact number of converts, but I have heard of from six to eight in a week for some months past. I wish you could have been present at the conference which I have attended this evening, as you would then have seen and heard what is far beyond my pen to describe.

In a letter a few days later than the above, it is stated, that there were at that time above *eighty* hopeful conversions in the town, and the glorious work was still increasing.

REVIVAL IN MACHIAS.

From a narrative of this revival, communicated for the Christian Mirror, by the Rev. Mr. Jackson, we make the following extracts :—

In the whole of a large town, since divided into three, there was, at this time, but one laboring minister, who preached alternately at three different places of worship. Occasional supplies excepted, each part of the people was destitute of preaching upon the Sabbath, two thirds of the time, through the summer season. The importance of more ministerial labor began to be deeply felt by many. At the request of the only laboring minister here, application was made for help to Mr. CHAUNCEY WHITTELSEY, of New-Haven, Conn. who, though on a visit to this part of the country for his health, and though, as it has since proved, in almost the last stages of a decline, had

for several weeks been rendering the most zealous and valuable assistance to the pastor of the church at Lubec, in promoting the work of God, then going forward in that place. The same ardent desire for the salvation of sinners which, notwithstanding his indisposition, had induced him to spend and be spent at Lubec, influenced him, after some solicitation, to comply with our request, and to give us the last labors he was permitted to perform previous to his entrance upon that rest, which remaineth for the people of God. Both meeting houses were now regularly supplied, and well filled upon the Sabbath. Weekly inquiring meetings and lectures were established in both villages. The long suppressed inquiry, What shall I do to be saved? was now uttered by many, with deep apparent concern. Shortly was heard the voice of rejoicing and salvation. Weekly meetings for the benefit of those who indulged a hope were established in both villages; and it was truly delightful to witness the increase of numbers at these meetings from week to week. On the evenings of the meetings for inquiry, the members of the church assembled for special prayer for a blessing on those meetings. Those who indulged a hope, assembled by themselves at the same time to pray for those of their friends and associates, who continued to halt between two opinions, and for others, who remained stupid, or who took a stand in opposition to the work. All the means of grace now used, seemed to be attended with a blessing. Personal conversation, however, seemed to be pre-eminently useful. The great points urged upon sinners, were, the great sin and guilt of their having lived all their lives to themselves, regardless of the authority and glory of their Maker, and the aggravated guilt of neglecting the great salvation; the justice of God, should he now leave them to reap the bitter fruit of their transgression, and their immediate obligation to repent, believe, and devote themselves entirely to God, through Jesus Christ. For several weeks, though Christians were never more active, it seemed as if there was nothing to be done, but to stand still and see the salvation of the Lord. Persons of different ages and classes, were daily experiencing the washing of regeneration, and the renewing of the Holy Ghost. The oldest Christians among us, were saying, We have never before seen it in this wise. "Lo! this is our God, we have waited for him." A minute description of all the scenes through which we passed, would be principally interesting to those only, who witnessed them. On the minds of such, they made an impression, not easily or soon to be effaced. It may be sufficient to remark, that there was no confusion among those who were the subjects of the work. The principal characteristics of all the meetings, were those of stillness and solemnity. In the meetings for inquiry, conversations were held in a low voice with each individual, and at the close, a short address was usually delivered, exhibiting those truths, which seemed to be applicable to the various cases of the different classes of inquirers present. On such occasions, as well as others, addresses to the passions merely, were carefully and conscientiously avoided.

Mr Whittelsey, on account of increasing indisposition, the distance at which he was from his friends, and the unfavorable influence upon his health which there was reason to suppose the se-

verity of winter would exert, left us about the middle of November. At this very interesting period of the revival, we parted with one whose labors had been so conducive to its promotion, with great reluctance. The boldness, zeal and affection, with which he preached and conversed, added to the fact that he appeared to be, as he actually was, upon the confines of eternity, gave peculiar interest to his labors, and by the blessing of God rendered them uncommonly efficacious.— Though his continuance among us was short, he will long be remembered in this place, with deep interest and tender affection by all the friends of Zion and of souls.

Some time previous to this, the senior pastor of the church, who was absent at the commencement of the revival, had returned, and by the blessing of God, was enabled occasionally to preach, and perform other labors required by the existing uncommon attention to the concerns of religion; and Mr. W. was soon succeeded by other faithful laborers, who helped us much in the good work.

The whole number brought into both churches, by the influence of the late revival, is one hundred and forty eight. There have been sixteen instances, in which both husband and wife have united in presenting themselves publicly to God and his people.—The church at W. Machias now consists of one hundred and thirty-six members—twenty five of whom reside in Machias-port.—The exact number united with the Baptist church, the writer of this article is unable to state; it is however not far from fifty. The whole number of persons who indulge the hope that they have passed from death unto life is over two hundred. It will be seen, therefore, that a number of such persons have not yet made a profession of religion. Among those who have made a profession of religion, no instance of decisive evidence of hypocrisy or self-deception has yet occurred.

The general state of feeling in these churches, at present, though not such as is devoutly to be desired, nor such as it ought to be, nor, considering the rich blessings they have received, such as the Great Head of the Church and Christians at a distance have reason to expect, is nevertheless, on the whole, encouraging. Many are now acquainted with the blessings of a revival, and some, we have reason to hope, are anxiously praying and looking for another shower of those gracious influences, by which their souls have once been so much refreshed. Of the melancholy fact, that, during several months past, there has been a general declension among us, it is hoped that some are now painfully sensible; that they begin to feel the criminality of their ingratitude and stupidity, and to utter with penitence and faith, the prayer of the ancient prophet, "O Lord revive thy work."

Your's respectfully,

ABRAHAM JACKSON.

West Machias, Jan. 2, 1827.

REVIVAL AT LYNEBOROUGH, N. H.

We make the following extracts from a narrative of the late revival at Lyneborough, communicated for the Rec. & Tel. by the Rev. Mr. Merrill.

Upon a Sabbath in the last of February, one person came to the Pastor and requested that a conference might be appointed in the north part of the town, observing that one of his sons ap-

peared to be oppressed with a sense of his sins. This young gentleman had recently returned from visiting his friends in Vermont, where under the preaching of a Missionary, an arrow of conviction was fastened upon his heart. This conference was unusually solemn. Another was attended in the same place the next week, attended with manifestly still deeper feeling. A church conference about this time was called, and an address to the church listened to with unusual solemnity. The conferences in the North part of the town, were attended, manifestly, by the presence and power of the Spirit of God. The numbers attending, and their solemnity and feeling increased, I think I may say, at each succeeding meeting, for at least 3 or 10 weeks. New instances of conviction of sin, and of hopeful conversion soon became frequent. In other parts of the town, conferences were attended with more than ordinary feeling, and some cases of deep impression appeared; but no general excitement, until the last of April. A few individuals, before this, had obtained a hope; but now the work of divine power and grace was very conspicuous in the middle and western part of the town. There were very few families in which there was not some, who seemed either deeply impressed, or rejoicing in hope of salvation. In the middle of the town, especially, where the Lord had never before in a very conspicuous manner displayed the power of his grace, there was only here and there an individual, among the impenitent, who did not for a time, manifest a very deep sense of his awful condition out of the ark of safety. And I think that for two months, from the last of April, there were more hopeful conversions than there were days.

The whole number of hopeful subjects, taking in some who before entertained a languishing hope, is about 130, of whom 107 have publicly professed Christ before men: and it is thought they generally give very encouraging evidence of a real change of heart. In this town there are less than twelve hundred souls; and more than three hundred professors of religion in this church, besides a few connected with Baptist churches in adjoining towns.

Some features of this work render it peculiarly animating and comforting to the friends of Zion. Particularly, that the Lord has been pleased to bring into his visible kingdom, in this season, *the most respectable and influential characters*, both male and female, who were not before professors of religion. And some too whose influence had before been openly hostile to the cause of godliness. Also in the number of heads of families. Husbands and wives, in a number of instances, have had their attention arrested, about the same time, and also set at liberty within a few days, and sometimes within a few hours of each other. Fifteen cases are reckoned, where both the husband and wife have become the hopeful subjects of the renewing grace of God. In a number of other cases, one has been taken and the other left; and in others, where one was hopefully pious before, the other has become so now. And in some cases all the adults in a family have hopefully experienced religion. In the choir of singers, the difference between the present and the past is greater, than in any other part of the congregation. Formerly, the visible levity and vanity of many often pained the hearts of the pious. But now, all the

females, who ordinarily occupy the seats, have become hopefully the subjects of grace; and many of the males are of the same character. In a number of instances *Universalism* and *deism* has been renounced, and its advocates brought into the liberty of the children of God.

There are some cases of peculiar interest. Of the number which might be mentioned I will state only two. One is that of a public character, a gentleman respected in his profession, but formerly hostile to the doctrines of grace. He had seen the progress of the revival for some time, and came to the cold conclusion, not to oppose it, but let it pass on, not apprehending that he was in any danger of falling under its influence. Soon, however, his wife became deeply impressed; but endeavoured to keep her feelings to herself, and supposed she had. But, it appears that he had discovered it, to his no small uneasiness. He said nothing for several days, however, hoping it might subside. But returning home, one Saturday evening, he found her sitting, with some of their friends from abroad, disconsolate and bathed in tears. Suspecting the cause, and thinking that some pious persons had been conversing with her, he remained silent a short time, his breast burdened with thoughts too horrible for utterance, and too intolerable to be retained. At length he declared that he would not have things so in his house. This manifestly aimed at the partner of his bosom, who had been accustomed to hear only the expression of kindness from his lips was insupportable to her.—He soon asked her what they had been saying to her; she told him: and he replied in passionate and profane language. These expressions almost overwhelmed her, and for a time she seemed nearly ready to sacrifice her soul, rather than the affections of her husband. He retired in such a state of anger towards Christians, that he could not rest; and rose in the morning in the same state of mind. But, before the close of that day, he no longer wished to be revenged upon the friends of Jesus; but to find a way to escape the displeasure of an offended God. Before the close of the evening conference, the perturbation of his soul was plainly visible, but none knew the cause. On the morning of the third day, he expressed to the Pastor, a deep sense of his sinful and lost condition. This was the first intimation I had, that he felt any burden of sin; and I had no knowledge of what had transpired on Saturday night. He now felt deeply that he could not help "having things so in his house," and even in his own breast. The burden of his soul was, at times, almost intolerable. To use his own expressive language to a Christian friend, "I am so full of Tom Paine, Voltaire and Volney, that it seems as impossible to get rid of them as to tear out the bowels of a mountain." He said, he seemed to see the flaming sword of divine vengeance, tremble over his head; and felt that it would be just, were it to fall upon him. And as he afterwards expressed himself, he desired to bless God that the depth of his depravity was not discovered at once, for it would have been insupportable. In this state of mind he continued for several days. But at length, God was pleased to discover to his trembling soul, the sufficiency of the atonement of Christ, and to enable him to cast himself upon the mercy of God in Jesus. Since that time like Paul has been endeavouring to build up what

before he attempted to destroy. Such a change is visible in his whole conduct and conversation, that even skepticism itself is staggered.

The other case is of a little boy about ten years and a half old. In the early part of the revival he was taken sick of a disease, which in a week his physicians pronounced incurable. His father told him his danger and asked him if he was willing to die? His answer was, if I was prepared, I should be willing. I thought so before I was sick, and added, Oh! if I could hear a voice say to my soul, Thy sins are forgiven thee, how it would rejoice my heart. He then requested his father and others to pray for him; that his sins might be pardoned, and that he might have an interest in Christ. He also asked his father to send for me. When I went, I asked him, what did you want of me? I want to have you pray for me. What shall I pray for? Pray for my soul. He likewise requested to be remembered in my prayers the next day, it then being Saturday. From this time he often appeared to be engaged in prayer, and remained in this state of mind, till Tuesday about noon. Then it seemed the Lord was pleased to put a new song into his mouth. He exclaimed, "Oh, that lovely Lamb of God, that taketh away the sins of the world!" His sister asked him, (being alone with him,) if he was in as much pain as usual? He said, "My pain is great but it is nothing to what Jesus bore for me." She said, "Barron, we all love you, are you willing to go and leave us all?" He said, "Yes, I know you all love me, but I hope Jesus Christ loves me better. I want you to be a Christian too. Do pray that you may have an interest in Christ." He then expressed a desire to talk with his brother and sister, who were not in the room. The two sisters and the brother mentioned here, were the only persons in this family who were not hopefully pious before, and these since have professed religion. After this he left messages for his school-mates. The family came into the room. He expressed his love to them all, and said, "I know that you all love me, but there is more love in heaven." He then exhorted his youngest sister about 14 years old, and prayed earnestly for her. He repeated a number of times, "O, don't forget my words, don't forget my words." He solemnly warned and entreated his brother Benjamin; and putting his withered arms around his neck, kissed him, and prayed for him, earnestly entreating God to have mercy on his brother, that he would bring him to see his sins that he might pray, and repent of his sins and believe on Jesus. After closing his prayer, he said, still clasping his arms around his neck, "Oh my dear brother, remember what I say, and do not forget my words." All this time he seemed to forget his pains, which were very severe. He proceeded to talk of the love of God for sinners, and the blessedness of saints in heaven.

On Wednesday, about noon, the family being present, he remained a few moments apparently easy, and then exclaimed, with emphasis "Oh death where is thy sting! Oh grave where is thy victory." He was then asked by one of his brothers if there seemed to him to be any sting in death? He exclaims *Oh no, no, Jesus Christ takes away the sting of death. He then said he hoped he should meet his parents, brothers and sisters in heaven, there was no sin there.* His friends stood weeping around his bed, and one of his brothers

said to him, "Barron you appear so happy I don't know but it would be wicked for us to mourn for you." He answered, "*I do not want you to mourn for me, but mourn for yourselves and for your sins.*" He then called his father, and said, *Pa, you have been a good Pa to me, you have given me good instructions, have always provided for me, and I thank you for it. I hope God will bless you, I hope I shall meet you and all my friends in heaven.* He then said, *how I long to be with Jesus; he stands with out-stretched arms to receive me.*

He remained in this happy frame, warning almost all who came in to see him; but was deprived of his reason at times about a fortnight before his death. He often spoke of dying with much composure, and would often sing,

"Jesus with all thy saints above
My tongue would bear her part,
Would sound aloud thy saving love,
And sing thy bleeding heart.

A very considerable number of the converts have dated their first religious impressions, or the deepening of them, from hearing the exhortations and prayers of this little boy, or from hearing others relate them. The whole number the judgment day will tell; and it is confidently believed that the number will not be small. I close this narrative by remarking, that though this revival seems in a great measure to have subsided, yet there seems more than ordinary feeling, and some yet inquire what they must do to be saved. And we do earnestly solicit the prayers of all who love Zion, that the Lord would still continue to carry on his work among us.

NATH'L. MERRILL.

Lyndeboro' Dec. 14, 1826.

Revival in Potsdam, St. Lawrence Co. N. Y.

Extract of a letter from the Rev. B. G. Pad-dock, dated Dec. 18, 1826.—"We have such a revival of religion as I never witnessed before, although I was in the great reformation at Utica and Rome last winter. We hold prayer meetings in our village nearly every evening. Our chapel, which is a good sized one, is literally filled, and the meetings are more and more interesting. At nearly every meeting some soul or souls are bro't to rejoice in the God of their salvation. Some of them are the first characters in our village—Some of all ranks, ages and conditions in society are brought to praise God. Several who have been zealous Universalists, have come forth publicly and acknowledged their errors and their sins, and asked the prayers of the saints, and soon have been made to rejoice in a better hope, even 'Christ formed in them the hope of glory.' Such glorious times I never saw before; perhaps fifty in one meeting, who have lately been converted, will arise and speak of the goodness of God to their souls. The work is general, but no where so powerful as in this town and village."—*Ch. Adv.*

Another letter, to the Editor of the Western Recorder says—"A most powerful work of divine grace is now in progress in this town (Potsdam) and Stockholm, such as we have never before witnessed or heard of. In Stockholm, the first open acknowledgment of conviction was on Saturday last; on Saturday night the first hope was expressed, and by Monday noon more than thirty were rejoicing; and all this in a scattered neighborhood of farmers."

Poetry.

FOR THE RELIGIOUS INTELLIGENCER.

ON SEEING A PARTY OF YOUNG LADIES.

BRIGHT-featured Hope with aspect fair,
And soft, requited Love are there,
And dew-ey'd Pity's queen;
Gay Health, with ever varying smile,
And graceful Mirth's insidious wile,
And Beauty's angel mien.

But ah! how soon will Time destroy
Of trembling Hope the embryo joy,
Of Love the tender trust;
Of Pity's tear the fountain seal,
From Health and Mirth their brilliance steal,
And Beauty wrap in dust.

What then remains when these have fled,—
When all this glow of charms is dead?
Religion best can say;—
Go seek her while the dews are bright
On life's young bud,—ere hasting night
Involve thy vernal day.

H.

FOR THE RELIGIOUS INTELLIGENCER.

DEATH OF A LADY.

PURE spirit! hast thou fled
Those gently-beaming eyes?
Whence holy light its influence shed
Like evening's queen on summer skies?

Yet seraph Peace was near,
When she forsook imprisoning clay,
Nor did she tread with shuddering fear
Or stranger step that upward way.

The tyrant bore no sting,
For oft while life with lustre glow'd,
Her Saviour's path she mark'd, and on the wing
Of Faith explor'd the blissful road.

Be comforted, fond Love!
The storm hath rent thy bower,
But they who rest on thrones above
Mourn not its desolating power.

Blest angels ask no sighs,
But smile on Faith's sublime endeavor,
To those unclouded climes to rise,
Where Love's bright garlands bloom forever.

H.

ON PRAYER.

Like as our Saviour was most earnest and fervent in teaching us how to pray, and call upon God for aid and help, and for things necessary both for our souls and bodies: so the devil, that old serpent, with no less diligence, endeavors to hinder and stop our prayers; so that we shall not call upon God. Among other hindrances, he has one in particular, wherewith he tries to keep us from prayer; which is, the remembrance of our sins. When he perceives us to be dis-

posed to pray, he comes, saying, "What! wilt thou pray to God for aid and help? Knowest thou not that thou art a wicked sinner, and a transgressor of the law of God? Look rather to be damned and judged for thy ill doings, than to receive any benefit at his hands. Wilt thou call him Father, who is so holy a God, and thou art so wicked and miserable a sinner?" Thus the devil will trouble our minds, to hinder us from our prayer unto God.

In this temptation we must seek for some remedy and comfort. The remedy is, to call our Saviour to remembrance; he knew his Father's pleasure when he commanded us to call God "Our Father;" he knew we should find fatherly affection in God towards us. Call this to remembrance, and ever bear in mind that our Saviour hath cleansed all our sins by his sufferings, and taken away all our wickedness: so that as many as believe in him shall be the children of God. In this manner let us strive and fight against the temptations of the devil, who would not have us call upon God because we are sinners. Then catch hold of the Saviour, believe in him, be assured in thy heart, that he, by his sufferings, took away all thy sins.

LATIMER.

HOWARD THE PHILANTHROPIST.

The charities of Howard did not flow from an ambition to be admired and extolled by his fellow creatures; his toilsome pilgrimages, and unnumbered acts of self-denial, were not performed with the slightest idea of atoning for his sins, or meriting a seat in the mansions of bliss—the very thought he abhorred; but his whole character was formed and his practice regulated by the vital influence of that gospel which reveals the divine love for mankind, expending itself upon human weal. Conceiving himself to be an eternal debtor to the blessed Saviour, who stooped to the lowest depths of suffering, in order to rescue him from the horrors of everlasting death, he was sweetly and powerfully constrained to imitate his bright example, the characteristics of which are strikingly depicted in the simple declaration: *Who went about doing good.* Such was Howard, the most virtuous, and yet the most humble of our race. How justly he might have taken for his motto what he wrote a few months before his death: *In God's hand no instrument is weak, and in whose presence no flesh must glory.* He was enabled to effect great things, yet he utterly renounced dependance upon himself. He said, "My immortal Spirit I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Saviour who has bought us with a price. Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: "Priestman, you style this a dull conversation, and endeavor to divert my mind from dwelling upon death; but I entertain very different sentiments. *Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other.*"

DR. HENDERSON.

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